

Bodhicitta of Tantrayana Buddhism

(Abstract)

22nd June, 2002



**Dear Holy Venerable Eminent Sangha,
Dear Buddhist Sages at this Convention,
Dear His Excellency the Honourable Peter Hollingworth,
Governor-General of the Commonwealth of Australia,
Dear Convenor of the Convention, Dr. Ranjith Hettiarachi,
Dear Ladies and Gentlemen,**

Firstly, please allow me, on behalf of Holy Tantra Jin-
Gang-Dhyana Buddhism and myself, to extend the

warmest wishes and congratulation to the convention.
Congratulations for a successful opening of the
convention.

In response to the instruction of Dr. Ranjith Hettiarachi, the convenor of the Convention, I shall present a short ten minutes speech here. The subject of my speech is the “Bodhicitta (bodhi mind) of Buddhism.”

Bodhicitta is the enlightened mind. It refers to the mind of Anuttarasamyaksambodhi (Supreme enlightenment). It is the attainment of the fruition of Buddhahood which is omniscient, the highest, the most perfect, and of unsurpassed wisdom.

In Mahayana Buddhist doctrine, bodhicitta is the mind for attaining Buddhahood.

Whereas in Tantric Buddhism, according to the *Vairocana Sutra* (footnote 1), bodhicitta is the truthful recognition and understanding of one’s own mind when a bodhisattva first realizes bhutatathata. Bodhicitta is also the mind of practising for attainment of Buddhahood. It refers to the truthful great enlightenment of Buddhas and Bodhisattvas on the nature of the Universe, lives, and reality.

When the bodhicitta of Buddhism is concretely implemented in people's everyday life, it is loving kindness, compassion, non-violence, and wisdom. It is tolerance and love. The bodhicitta of Buddhism is precisely the mind which brings people peace, it is the mind which renders people purified.

Bodhicitta is a major topic in leading and guiding sentient beings towards enlightenment and Buddhahood. Due to the constraint of time and the need for translation, my speech ends here. If there were anything inappropriate, would the eminent Sangha and virtuous ones sitting with us today please feel free to comment or correct.

Finally, thank you all for your time.

I wish the Convention auspicious perfection!

Zhi-Ji Vimalakirti Xin-De WANG
The Most Venerable Patriarch Master of
Holy Tantra Jin-Gang-Dhyana Buddhism

(Full article separately published)

Footnote 1: Chapter One of *Vairocana Sutra*:

“Bodhicitta as the cause, Mahakaruna as the foundation, Upaya as the ultimate.”

“What is bodhi? It is the truthful knowledge of one's mind.”

“Search for bodhi and all wisdoms from within one's mind.”

密教的菩提心

(摘要)

各位神聖的 Venerable 高僧，
各位與會的佛教聖者們，
尊敬的澳洲總督，
尊敬的大會召集人，
尊敬的女士們、先生們：

首先請允許我代表聖密宗金剛禪佛教以及我本人，向大會致最熱烈的祝賀。祝賀大會成功地召開。

蒙大會召集人 Dr. Ranjith Hettiarachi 的開示，我在此作一個簡短的十分鐘的發言。我發言的題目是“佛教的菩提心”。

菩提心，即是覺悟之心，是指“無上正等正覺”(Anuttarasamyaksambodhi) 之心，也即是成就無所不知的最高的、最圓滿的、最無上的智慧的佛果。

在大乘佛教裡，菩提心，就是成佛之心。

而在密乘佛教裡，依根本經典《大日經》（註1）說，菩提心是菩薩初證真如時，對自心的如實了知。菩提心也就是修證成佛之心。是指佛菩薩對宇宙人生真實本質之如實大覺。

佛教的“菩提心”落實到人的行為之中，即是“慈悲”、“非暴力”、“智慧”。就是“容忍”和“愛心”。佛教的“菩提心”就是使人和平之心、清淨之心。

“菩提心”是一個引導眾生覺悟成佛的大題目。由於時間的限制和翻譯的原因。我的發言，到此暫時結束。如有不當之處，請各位在座的高僧大德批評指正。

最後，謝謝大家的時間。祝大會吉祥圓滿！

智及 維摩詰，
王信得
聖密宗金剛禪佛教宗長

（全文另發）

註一：《大日經·入真言門住心品第一》，“菩提心為因，大悲為根本，方便為究竟。”“云何菩提？謂如實知自心。”“自心求菩提及一切智”。

Role Model of Non-violence – Sakyamuni Buddha

22nd June, 2002



**Dear Holy Venerable Eminent Sangha,
Dear Buddhist Sages at this Convention,
Dear His Excellency the Honourable Peter Hollingworth,
Governor-General of the Commonwealth of Australia,
Dear Convenor of the Convention, Dr. Ranjith Hettiarachi,
Dear Ladies and Gentlemen,**

One day, some two thousand five hundred years ago in ancient India, the Great Sage Sakyamuni Buddha knew some important event was going to happen. At that time, Crown Prince Siddhartha was already a Sangha and had attained Buddhahood.

Buddha's father's neighbouring kingdom had a *coup d'etat* when its king was on tour. That kingdom was then under military rule. Dissatisfied with what they had already got, these military rulers wanted to expand their territory by invading and taking over their neighbouring kingdom.

With supernatural powers, Sakyamuni Buddha knew the ambition of these people. Buddha did what He could do.

As the army of this kingdom advanced towards the border of His father's kingdom, Buddha and His students, in robes, were kneeling on the road. They were basically blocking the road to his father's kingdom.

Obviously, the advancing army and cavalry did not expect such a scenario, they stopped and asked what these Sangha wanted. Buddha and His followers pleaded with these men to give up the idea of taking over this kingdom. What do you think would be the answer of these men to Buddha and His follower's request?

The army did not take any notice of the pleading and they ordered Buddha and His group to get out of their way.

What happened then? Did Sakyamuni Buddha exercise his miraculous powers to handle this case? The answer is: No, He didn't.

The invading army took over the kingdom, the kingdom of Sakyamuni Buddha's father. It was also Buddha's kingdom before He left home to lead a monastic life. The soldiers, being no different from armies conquering others, robbed, killed, burnt houses and raped women. They even raped and killed female palatial attendants (those who were held dear by Buddha) right in front of Sakyamuni Buddha.

Distinguished guests, ladies and gentlemen, now, what would you feel if you were in Buddha's shoes?

Sakyamuni Buddha taught His students and followers that they must not have a revengeful mind. They should not think of returning an eye for an eye. They should be benevolent and compassionate towards these people. They are sentient beings. They would have to face the retribution of cause and effect.

Distinguished guests, ladies and gentlemen, over two thousand five hundred years ago, Buddha taught us about non-violence. Today, with so many events erupting in the world, I think we should be able to derive a lot of inspiration from this story.

Venerable Elder Guru Vajra Yong Ming
Holy Tantra Jin-Gang-Dhyana Buddhism

非暴力的模範——

釋迦牟尼佛

各位神聖的 Venerable 高僧，
各位與會的佛教聖者們，
尊敬的澳洲總督，
尊敬的大會召集人，
尊敬的女士們、先生們：

超過二千五百年前的一天，佛祖知道有些事情要發生了。
在這個時候，悉達多太子已是一位僧人，而且已經証得了道。

祂父親的鄰國在其國王遠遊時發生了政變。因而，這個國家便由軍人統治。他們仍不滿意所得，這些軍人統治者希望增加他們的國界，要侵佔其鄰國。

由於有神通力，釋迦牟尼佛祖知道這些人的野心。祂做了祂能夠做的事情。

當對方的軍隊往祂父親的國家時，祂和弟子們穿了僧服跪在往王國的路上。他們基本上封閉了往這國家的路。當然這些軍隊及騎兵們沒有預備會有這樣的事情，他們停下來問這些僧人想怎樣。佛祖及祂的弟子們懇求軍隊放過這國家。在這情況

下，您們認為他們對佛祖及其弟子們要求的回答是甚麼？

那些軍隊沒有同意，並命令佛祖及其跟隨者讓路。

跟著發生了甚麼？佛祖有沒有用祂的神通去處理這事情？

答案是沒有。

這些軍隊攻佔了這個國家，佛祖父親的國家，亦是在祂沒有出家前的國家。他們與一般征服他國的軍隊無異。他們搶劫，殺人，縱火及強姦婦女。他們甚至在佛祖面前殺死其心愛的宮女。

貴賓，女士及先生們，任何人在這情況下會有如何的想法？

但釋迦牟尼佛在那個時候教導祂的弟子們說，他們一定不可以有報復的心理。他們不可以有以牙還牙的想法。他們對這些人要慈悲。他們是眾生，他們將需要面對因果的報應。

貴賓，女士及先生們，釋迦牟尼佛在超過二千五百年前教導我們甚麼是非暴力。在今天這世界裏發生了那麼多的事情，我想我們可以從這故事中得到很多啟發。

Venerable 金剛永明長老

聖密宗金剛禪佛教

The Benevolence, Compassion and Wisdom of Buddhism

22nd June, 2002



**Dear Holy Venerable Eminent Sangha,
Dear Buddhist Sages at this Convention,
Dear His Excellency the Honourable Peter Hollingworth,
Governor-General of the Commonwealth of Australia,
Dear Convenor of the Convention, Dr. Ranjith Hettiarachi,
Dear Ladies and Gentlemen,**

Teaching of benevolence, compassion and wisdom

Buddhism is a teaching of benevolence, compassion and wisdom.

The degree of benevolence and compassion of a Buddhist practitioner is based upon his level of wisdom, while his level of wisdom is based upon his knowledge, his knowledge of the reality of the Universe.

Buddhism has various doctrines and schools. These various schools have different understanding of the reality of the Universe, correspondingly, their degree of benevolence, compassion and wisdom

would therefore be different.

On realizing the above situation and its specific contents, people would be able to understand more about Buddhism and Its various schools and would know to choose the doctrine or school which would suit themselves best.

Hearts of Benevolence and Compassion

According to the teaching of the patriarch of Holy Tantra Jin-Gang-Dhyana Buddhism, Holy Zhi-Ji Vimalakirti Ahdharma Buddha the Most Venerable Patriarch Master WANG, the hearts of benevolence and compassion can be grossly divided into five and finely divided into thirteen. They are all based on the degree of understanding of the reality of the Universe, that is, their levels of wisdom.

The first heart of benevolence and compassion is called “**love conditioned heart of benevolence and compassion**”.

This kind of heart of benevolence and compassion is the innate ability possessed by all animals.

For example, a dog loves and cares for the puppy she has given birth to, it might not equally love or care for the puppy born by another dog. This is “love conditioned heart of benevolence and compassion”.

The second heart of benevolence and compassion is called “**multitude conditioned heart of benevolence and compassion**”.

This kind of heart of benevolence and compassion is the heart of benevolence and compassion possessed by all religions.

For example, all proper religions enhance and execute the spirit of indiscriminate love, an unselfish and selfless spirit in being good to others.

The third heart of benevolence and compassion is called “**Dharma conditioned heart of benevolence and compassion**”.

This kind of heart of benevolence and compassion is the heart of benevolence and compassion possessed by all Buddhist students”.

For example, through learning doctrines of Buddhism, on possessing fundamental knowledge of the reality of the Universe, one knows that only the wisdom of Buddha can solve the problems of life and eternity. Therefore, one would diligently learn Dharma, to strive to truly solve problems. As a next step, one can also help those with connection to solve their problems.

The fourth heart of benevolence and compassion is called “**unconditioned great heart of benevolence and compassion**”.

This kind of heart of benevolence and compassion is the heart of benevolence and compassion possessed by all dedicated Buddhist workers”.

For example, when a practitioner recognizes that the purpose of learning Dharma is to relief others’ sufferings, unconditioned, to help anybody without any connections.

The fifth heart of benevolence and compassion is called “**Holy conditioned heart of benevolence and compassion**”.

This kind of heart of benevolence and compassion is the heart of benevolence and compassion possessed by Tantric Buddhist practitioners”.

For example, when a Tantric Buddhist practitioner recognizes that the purpose of practising Dharma is help others to attain Buddhahood.

Levels of Wisdom

The level of wisdom of the first heart of benevolence and compassion

is based on the recognition that the propagation of mankind needs love, while this love is naturally given to those who have connections with oneself.

The level of wisdom of the second heart of benevolence and compassion is based on the recognition that the peace and stability of mankind needs an extended love, and harmony in the spirit.

The level of wisdom of the third heart of benevolence and compassion is based on the recognition that the problems of mankind need Dharma to solve.

The level of wisdom of the fourth heart of benevolence and compassion is based on the recognition that Dharma should be offered to all sentient beings without conditions.

The level of wisdom of the fifth heart of benevolence and compassion is based on the recognition that to learn Dharma is for the purpose of helping others to attain Buddhahood. This is the utmost care and concern to life.

The fifth heart of benevolence and compassion, this heart of helping others to attain Buddhahood, can be divided into nine levels. These are the nine levels of fruition status where people can attain Buddhahood within the current lifetime.

Please visit the website of Holy Tantra Jin-Gang-Dhyana Buddhism, *The World of Jin-Gang-Dhyana* at www.jingangdhyanaincnet.org for more information.

Venerable Elder Guru Vajra Yong Le
Holy Tantra Jin-Gang-Dhyana Buddhism

佛教的慈悲與智慧

各位神聖的 Venerable 高僧，
各位與會的佛教聖者們，
尊敬的澳洲總督，
尊敬的大會召集人，
尊敬的女士們、先生們：

慈悲與智慧的教法

佛教就是慈悲與智慧的教法。

一位佛教修行者的慈悲的程度基礎於其智慧的水平，而其智慧的水平則基礎於其知識，對宇宙實相的認識。

佛教有多種不同的學說與流派，這些不同的流派對宇宙實相有不同的認識，相對地，他們的慈悲與智慧的程度，因而亦有所不同。

在認識到上述的狀況及其具體內容的時候，相信人們對佛教及其不同的流派的認識會比較深刻及知所選擇，究竟哪一個學說或流派比較適合自己？

多種慈悲心

根據聖密宗金剛禪佛教宗長

聖智及維摩詰 阿達爾嘛佛 師尊的教導，世上的慈悲心可粗分為五種，細可分為十三種，他們都是基礎於對宇

宙實相認識的程度，也即他們的智慧的水平。

第一種慈悲心稱為愛緣慈悲心。

這種慈悲心是所有動物都擁有的本能。

例如，一條狗愛護自己生出來的小狗，而不是同樣地愛護別一頭狗所生的小狗，這便是愛緣慈悲心。

第二種慈悲心稱為眾緣慈悲心。

這種慈悲心是一般宗教所具備的慈悲心。

例如，一般正當的宗教都是發揚及執行博愛的精神，是無私無我的對別人好的精神。

第三種慈悲心稱為法緣慈悲心。

這種慈悲心是一般學佛者都可具備的慈悲心。

例如，經過學佛教的理論，對宇宙的真實有了基本的認識，知道只有佛的智慧才可以解決人生及永恆的問題。所以，便努力學佛法，以爭取可以真正地解決問題。進一步，亦可幫助有關係的人們解決他們的問題。

第四種慈悲心稱為無緣大慈悲心。

這種慈悲心是一般佛教專業工作者們所具備的慈悲心。

例如，當一位行者認為學了佛法是為了解決別人的痛苦，而亦並不需要任何條件的，沒有關係的任何人都會加以幫助。

第五種慈悲心稱為聖緣慈悲心。

這種慈悲心是佛教密宗行者們所具備的慈悲心。

例如，當一位密宗行者認為修行佛法是為了幫助別人成佛的時候。

智慧的水平

第一種慈悲心的智慧水平基礎於認識到人類的繁衍需要愛。而這種愛自然是賦予與自己有關係的。

第二種慈悲心的智慧水平基礎於認識到人類的和平安定需要擴大了的愛，和需要心靈上的和諧。

第三種慈悲心的智慧水平基礎於認識到人類的問題須要佛法才可以解決。

第四種慈悲心的智慧水平基礎於認識到佛法應無條件地提供給所有眾生。

第五種慈悲心的智慧水平基礎於認識到學佛法是為了幫助別人成佛。這是對生命的極終關懷。

而這第五種慈悲心，這幫助別人成佛的心，可分為九個層次，就是人類可以即身修成佛果位的九個層次。

有與趣知道更多有關的資料，歡迎到訪聖密宗金剛禪佛教網站，在 www.jingangdhyana.net.org 的《金剛禪世界》。

Venerable 金剛永樂長老

聖密宗金剛禪佛教

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